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EDITOR'S NOTES.

WESTERN CONFERENCE.

THE meeting of the Western Conference in Chicago, Oct 16, 17, 18, and 19, has been so fully reported in our religious papers that we need not repeat the record in this journal. And yet it was too important an occasion to be passed by unnoticed; and, without describing it in detail, we will review certain features of it as it now lies in our remembrance, and will add such thoughts as have been suggested or confirmed by it in regard to our denominational work.

GENERAL IMPRESSIONS.

First of all, apart from any action that was taken, the moral effect of such a meeting was of incalculable value. Almost every society within the vast area covered by the Western Conference was represented. Ministers and delegates came from distances averaging, perhaps, two hundred miles; and such evidence of earnestness in the cause was in itself full of encouragement. We noticed also, with much satisfaction, that the people of Chicago

attended the meetings more generally than has been usual in places where conferences have been held. It has been to us a constant matter of surprise, that, very often, the society that receives the meeting, even if lavish in its provision for the entertainment of those who come from abroad, furnishes a very small number of attendants upon the exercises. One of the great uses of such meetings is the quickening they give to the community where they are held; and we were glad that our Chicago friends set the example of so general and hearty participation in the occasion. It was carrying out the principle which has resulted in their material prosperity; viz., a readiness to seize on all good opportunities: and we believe they will receive, as they ought, much benefit for themselves from the Conference which they did so much to make pleasant and profitable to their guests.

There was, perhaps, less of brilliant speaking during the Conference (aside from the regular discourses and papers, most of which were of marked ability), than is usual at our meetings; but we recall absolutely nothing that was dull. And every word was characterized by earnestness, and by hopeful confidence in our position and our opportunity.

A large proportion of the time was occupied in hearing, from the ministers and delegates, statements in regard to the condition of their respective parishes and the results of missionary work. So much time was consumed in this way, that it was afterwards seriously proposed, that, at future meetings, these reports should be previously sent in writing, and only a digest of them read at the meeting. But it seemed to us, that, if only the time allowed to each speaker could be strictly limited, so that these reports should not so encroach upon the business of the Conference, it was eminently desirable

that this feature of the occasion should be kept; for this reason, — it was almost the only opportunity to see and hear the individual men who, at such wide distances, and yet so close in fellowship, are carrying on this common work. For our own part, although we heard few facts that were not already familiar through correspondence with the several churches, there are many of our brethren whom we know better, and with whom we feel a closer sympathy, from having heard their five or ten minutes' talk, than if we had simply heard *about* them for years.

PRINCIPAL SIGNIFICANCE OF THE MEETING.

The reports gave about the usual variety of encouraging and discouraging detail: probably, on the whole, they were more encouraging than in any previous year. But these details were to us, in themselves, the least interesting and important feature of the occasion. This was partly, perhaps, because, as we have said, most of them were already familiar: but it was chiefly because our attention was fixed on something so much more important; viz., the condition of our denomination itself as it is indicated by the various manifestations of it in a series of meetings like this. As to these particular results of parish growth and missionary effort, we know so much of the general state of preparation for a liberal faith, and of the causes which now conspire to help the interests of liberal thought, that, if the reports of this one year had been ten times more encouraging, they would not materially have strengthened, and if they had been ten times more discouraging, they would not materially have weakened, our profound confidence in the liberal tendency of our time, and in the adaptedness of our views to its religious wants.

But whether or not this tendency in a liberal direction

shall issue in a positive religious faith, and whether or not we, as a denomination, shall be effective in producing this result, is another question; and is one of serious importance. This is the era in our denominational history, when we are determining whether our work is simply to scatter some seeds of liberal thought, as God may give us individually the impulse and the opportunity; or whether it be to form a nucleus round which may gather those from every communion who are longing for a larger liberty, and to fulfil, *as an organization*, a providential mission as one of the leading instrumentalities of a true, liberal Christianity. Accordingly, we felt that the results of one year's missionary endeavor, important as they might be, were of little consequence, in comparison with the result of the year's experience upon our denomination as a body, and in reference to its future activity; and if the details of parish work or missionary success had been even more promising than they were, we should have counted it of little worth if there had been a spirit of mutual criticism and distrust, or even a hesitancy about whether all were working in a common cause, and in anticipation of a future of grand promise for united effort and for common rejoicing.

Studied from such a point of view, this meeting of the Western Conference (as, indeed, the meetings of most of the conferences we have lately attended) seemed to us to be full of encouragement, and of great significance. There were assembled men of every shade of religious belief that is to be found in our ranks; and every one uttered with earnest sincerity the very word that was in his heart. We heard there opinions stoutly maintained, such as are held only by the most conservative among us; and, on the other hand, one portion of the exercises was given up to a defence and explanation of Radicalism, from one of the

most radical men in the denomination. Yet, though there was certainly no sign of indifference on the part of any, both these extremes were listened to with entire respect; and all that was said only made it clearer, that everybody saw something deeper and more important than these differences, which, in spite of them, made us ONE.

Moreover, there were in the convention some who had come to us from the so-called evangelical denominations, bringing with them the tastes and habits which resulted from such a training; and there were others who came, instead, out of the school of indifference, and who had none of those associations which come from early Christian nurture in these instituted forms. It was a matter of interest to see if there was enough of warmth and power in the uniting principles, to weld in any adequate union such diverse material, out of which, however, our denomination must be built. We looked in vain, in the public deliberations or in our private intercourses, for any thing but encouragement in this regard.

ACTION WITH REFERENCE TO THE AMERICAN UNITARIAN ASSOCIATION.

It was because of its bearing on this important principle of denominational unity and efficiency, that we especially rejoiced in the action of the Conference by which it linked itself more closely to the American Unitarian Association. This action consisted in the passage of the following resolution:—

"*Resolved*, That, for greater efficiency of work, and for the general encouragement which comes from the consciousness of mutual sympathy and support, it is desirable to secure, so far as possible, a perfect unity of action among all the churches of our faith.

"*Resolved*, That, with a view to this end, this Conference, while retaining all its present organization and functions, except the raising and disbursing of money for missionary work, recommend to the churches within our limits, that all sums raised by them for such work shall be paid into the treasury of the American Unitarian Association; with the full confidence, that the interests of the cause in the West shall, as heretofore, receive the earnest attention of the Executive Board of the American Unitarian Association."

There are many reasons why we think, that, as a practical measure, this proposed step will be most salutary. But the importance of the resolution does not consist chiefly in this: its value lies chiefly in the evidence it gives of present union and of confidence in its continuance. The manner in which the resolution was passed, was even more gratifying than the resolution itself. It was fully discussed on two successive days, and was finally adopted with a heartiness that was very impressive. The Committee by whom it was reported, had, as a measure of caution, introduced in it a condition to be required of the American Unitarian Association, as to the amount to be done by them in the West; but the Conference voted to strike this out, lest it should seem to imply a want of that entire confidence which it was their purpose to express: and the resolution, thus amended, passed without a dissenting vote.

This action was not final; because, in accordance with the By-laws of the Conference, every such measure must lie over for a year, before it can be legally adopted. We shall not therefore speak of the practical operation of it, as affecting the relations of the two bodies in their missionary work. But this benefit of which we have just spoken will be realized at once. If there are any among ourselves who have ever been timid in regard to the possibility

of permanent denominational union, they will find, in this action of the Western Conference, a new and most important encouragement; and, on the other hand, as regards the world at large, who are accustomed to predict for us increasing division rather than increasing union and concentration, any one can see that we present, in consequence of this action, a stronger front.

OUR CAUSE IN THE WEST.

We repeat, that, for the particulars in regard to the interest of our cause in the West, we must refer to the extended newspaper reports of the Chicago meeting. And, as to the connection of our own Association with this work, we hope that a public meeting will soon be held, as one of the series by which the different departments of our work are being illustrated, at which the subject will be presented by those who have had an opportunity to understand it. We would simply state here, that more than twenty of the societies included in the Western Conference have, within a year, received aid from the Unitarian Association; and that almost every instance of missionary effort at the West has been either wholly or in part sustained by our funds.

As to the prospects of Unitarianism in the West, we feel more than ever before encouraged. The correspondence of the last two years, and our two recent visits, — which, although short, afforded several curious incidents illustrating the state of religious sentiment in that great section, — have fully confirmed in our mind all that has been said in the able articles upon this subject, that have appeared in this journal and elsewhere, written by our Western brethren, about the disinthralment of the Western people from any tyranny of creeds; and, at the same

time, we have got a more encouraging view than some of those articles have presented, as to the amount of religious interest among the class who have abandoned the popular theology.

Doubtless the intense material interests of the Western community, and a thousand things beside, stand greatly in the way of any immediate and rapid success in establishing religious institutions; and our experience has made us in this respect very moderate and cautious in our anticipations. Our work in the West has been attended with many disappointments. We have fully experienced what some of the writers referred to have said in regard to the drawbacks to our efforts. We have been deceived by the exaggerated promises. We have been chilled by frequent manifestations of indifference, when we had counted on zeal. We have been troubled by the want of liberality on the part of those who ought to be generous supporters of our cause, and by their willingness to fall back on Eastern help. But, in spite of all this, the better we have got acquainted with the condition of the West, the more hopeful we have become, and the more confident as to its being a grand field for planting our doctrines and our institutions. As a single illustration of the prevailing interest in religious matters, and at the same time of the freedom from sectarian trammels, take this one fact. During the session of this Conference, all the leading secular papers of Chicago published every morning very complete reports of its proceedings; and the "Times" even printed the introductory sermon in full. We do not know another large city in the Union where so much prominence would have been given to the meeting. Now, these journals, of course, publish what their readers care for; and this prominence shows a general interest in religious movements and institutions. We could give many illustrations of this

interest, even in connection with that unchurched mass which bears so large a ratio to the professedly religious portion of the community.

Again, we agree with what our Brother Staples said in an address before the Conference, in which he complained, in such earnest words, of the want of readiness on the part of those who claim to be interested in liberal enterprises to do generously in their support. He said that people who did not hesitate to spend extravagantly for horses and dress and pleasures, would actually ask aid for their own religious society, instead of offering their means to extend to others the privileges of their faith. But we do not feel in the least degree troubled. We have seen nowhere at the West indications of meanness, but everywhere of largeness, as compared with men elsewhere. And we regard this state of things as easily explainable on other grounds than want of liberality. It is simply that they have not yet come to look upon their denominational duties in the light in which we think they will sometime regard them.

A gentleman, who has had much to do with many great enterprises in Chicago and other parts of the West, told us his experience in getting capital for them. He said, that, for some of the most prosperous railroads in the Northwest, it was almost impossible to get Chicago capitalists to invest their money, — even those who had it at command; for they have always looked well to its uses, and they did not for a long time learn the value of such enterprises to all the best interests of the city and themselves. When they came to realize this, all such enterprises became easy enough. We believe it will be precisely so in regard to educational and religious institutions. A gentleman, of fine culture and great worth, wrote to us recently from a Western town, that he was going to move back to New

England, simply because there was no Unitarian or other liberal society, nor other influences which he valued in the rearing of his family of children. Very many like him — persons who would make the very best elements of society — are deterred from moving there, for the very same reasons. Let our Western friends — who are now so ready to spend for their railroads and bridges, and other enterprises that develop the resources of their country and invite settlers into it — once realize that, even as a means of the best development of their country, and of drawing to it the class most likely to prosper it, they can do nothing more important than to plant these institutions, and they will give of their wealth in this direction as readily as in others of a similar kind.

Let it not be said, that this is assuming that they are only to be influenced by a low species of motive, and is rather uncomplimentary to their religious character. We maintain that it is not a low motive. The people of the West are peculiarly placed. With that vast territory to cover and control, and with its prodigious resources to develop and its energies to direct, we believe it is the duty that lies nearest to them to do all they can with reference to this one great end. And we have mentioned it not as an unworthy or derogatory expectation, that they will before long come to look upon the spread and establishment of liberal Christianity, with all its institutions and its principles, as so important an agency for the best interests of their country, that they will enter upon this missionary work with a measure of large liberality which will surpass any thing the East has ever done.

There are some other seeming discouragements which, though they present difficulties in the way of our work, yet seem to us less discouraging, the more we come to understand them. Thus it is undeniable, that we can rely

much less in the West than at the East, on that kind of help which comes from a traditional respect for religious institutions and teachers; and the minister is obliged often to experience, in an unpleasant way, that his profession does not count much towards his influence and authority. A man will count for what he is, not for any dignity imposed on him by his calling. The consequence of this is, that an indifferent man cannot get along so well at the West as in some older countries. But we doubt if one who is deserving of influence will be very much hindered.

So far as we have observed, the people of the West show wisdom and character in what they require of a minister. They demand earnestness and sincerity and pluck and perseverance. They look at these particular qualities in a minister, we think, more than people at the East. And we think they are more requisite for the work West, than East. Again, we believe, — though this is perhaps contrary to the prevailing impression, — that they are more strict in demanding, on the part of a minister, a profound religious conviction and a positive faith, — at any rate, that these qualifications are even more essential at the West than at the East, to any permanent success. The readiness with which audiences are gathered to hear any thing that is racy in the way of denial, or of onslaught on traditional opinions, may mislead, and make us think that the general demand is for something destructive rather than for something edifying. We have watched this matter with considerable interest, and have come to hold, pretty confidently, the opinion we have expressed. There is doubtless a large element, and an element that we ought especially to address, who probably relish best at first this negative preaching, and vigorous blows at what they have learned to discard. But this class, though eager enough so long as the interest lasts,

can never, under this kind of preaching, be relied on for any thing organized and permanent. And this very class is easily reached by persons of clear and positive religious faith, if there be along with this faith a generous catholic spirit, and a ready appreciation of the sceptical state of mind. We have found among this class some of our best supporters.

There is, moreover, another class, composed of those who, while fully persuaded that the old system of Orthodoxy is erroneous, and heartily longing for greater freedom, yet will not leave that old communion except for something which, along with liberty, shall offer all that is helpful in the way of a true reverential faith. We repeat, therefore, whatever may be his theological position, the successful minister must have, along with a catholic spirit, a positive religious faith.

Finally, — contrary, we suppose, again, to the general impression, — we believe that while dulness in the pulpit will not be tolerated at the West half so patiently as at the East, yet merely sensational preaching and superficial oratory will not succeed there so well as here. Spurgeon (if we do not underrate his peculiar characteristics) would have a better hearing in Boston than in Chicago; while Channing and Dewey and Walker would nowhere be better appreciated than in Chicago and St. Louis. The Western minds are trained to practical, clear, logical perceptions; and a speaker who should bring something clear and strong and real, would nowhere find a more ready soil.

All that we have said merely proves that the conditions are favorable for the spread and establishment of Unitarianism at the West. It does not prove that Unitarianism is destined to prevail there. That is to be determined by

two things: first, by the degree of earnestness with which we shall enter upon the work, and take our place now among the influences which are shaping the religious sentiment of the new States; and, second, by the measure in which the denomination, in its own development, shall show itself to be the true Liberal-Christian Church. For the religious sentiment craves organization, and will ally itself to some established order, whatever it be, that has for it the strongest attraction. It is interesting to observe how much there is now of unsettled element that is detached from other communions, and is inclined to gravitate towards our own; and every such demonstration as this meeting in Chicago is followed by some new token of our increase from such a source. In this way, Dr. Eliot in St. Louis, the Collyers in Chicago, and every other minister, wherever settled, are, even without leaving their own pulpits, advancing the cause throughout the entire West, just so far as they are, *as Unitarians*, teaching the real truth of God; and thus, along with their individual influence as Christian pastors, they strengthen and commend the body to which they belong.

Thus, in our regret at the smallness of our pecuniary means for entering on the great opportunities that open before us, and at the scarcity of men qualified and willing to do the work, there is relief in this assurance, — that if we, within our small limits, are really true to our great principles of liberty and of reverent faith, and faithful in our own endeavors after clearer truths and more spiritual life, and an all-embracing charity, we insure thus the conditions of a future glorious success. Some form of liberal Christianity is to be the religion of the American people. It will be our form if we make ours the best.

We have no claim on the patience of our readers to

state some views as to the most feasible methods at present of efficient missionary work in the West, and shall hope to speak of them at some other time.

MEADVILLE.

The same reason prevents us from saying a few words, as we had intended, in regard to the Theological School at Meadville, which we had, for the first time, an opportunity of visiting on our way from Chicago. We received a very favorable impression, and feel the more hopeful for our cause from what we saw of the students and of the institution.

We have also, since our last issue, attended several other important meetings of Local Conferences; but we will not do them the injustice to attempt to describe them in so limited a space as we could now command.

TRACTS OF THE AMERICAN UNITARIAN ASSOCIATION.

Within a short time, we have made very many valuable additions to our several series of tracts. A complete list of all now published by the Association will appear in the Year-Book.

We would call renewed attention to the fact, that these, and the large number previously published, *are furnished at our rooms for gratuitous distribution*. Many of our ministers and laymen constantly avail themselves of the opportunity; and we receive from every hand assurances of the benefit derived from the tracts, both within and without our own communion. We wish the systematic use of them might be more general; and invite our friends to examine them, and select such as they may find suited to their needs.

JOHN A. ANDREW.

The profound sorrow which, because of the death of this noble man, has filled not only the immediate community where he dwelt, but the whole nation who had learned to love and trust him, has affected very deeply our own denomination, with which he was so closely identified. It was but a fitting expression of this feeling, that the public meeting of the Unitarians of Boston, which had been called for the Sunday after his death and over which he had intended to preside, was turned into a commemorative service, and that the vast audience listened so lovingly and eagerly to the words which told of the real source of his strength and greatness and fame, in his simple but strong religious faith. Few men have ever lived more constantly under the influence of a warm piety, in a more close and loving relation to the heavenly Father.

His pastor, who was present at this meeting, and the pastor of his country home, have both testified to his fidelity and active interest in their conference meetings and their Sunday schools. "A great, reverential, loving soul," says Mr. Young, "there, in that humble avocation of superintendent of the Sunday school, as he afterwards showed himself as superintendent of the affairs of the State."

To the denomination at large, he is known rather in the more conspicuous positions which he held as President of the National Conference, and as President of the Suffolk Conference of Unitarian Churches. His attachment to our denomination of Christians was very close, and he espoused its cause with all his heart. That he at the same time showed so little of what might be called a sectarian spirit, and that he was so ready to recognize

as brethren all of whatever faith, arose not only from the largeness of his heart embracing all in its loving sympathy, but was in truth only carrying out what he held to be the true principle of our Unitarian creed, in accordance with which he felt that he could be clear and positive in his own convictions of truth, and at the same time tolerant in respect to differences of intellectual belief.

We have said these few words, not by way of a notice of his life and services, but only by way of expressing the one element of his character which peculiarly allied him to us; just as those who were associated with him as statesman or as jurist speak of him especially in view of those relations. It is only by a complete presentation of all these varied aspects of his character and acts, that any adequate picture can be given. When this is made, it will stand, we believe, for the young men of our nation, one of the noblest and most inspiring lessons that our history has afforded. — Ed.

REPORT OF REV. S. SALTMARSH.

Dorchester, Nov. 21st, 1867.

Dear Mr. Lowe, — I wrote to you from Nashville of the formation of a society there, and of the prospects, &c., &c. I hope you may be able to find that "right man," so necessary to establish the church, and conduct all things pertaining to it to good issues.

On the 9th of October, I went to Knoxville, to find — to my great regret, having neither letter to any other person, nor acquaintance there — that Judge North was detained at Syracuse. I was welcomed to his house by his sister, and found a hospitable and happy home there during my whole stay. A schoolroom was secured in the upper part of the city, — both room and location undesirable, but the best that could be done, — and meetings for Sunday advertised. It was a day of small things;

some eighteen or twenty persons, only, present. The congregations increased on the next Sunday, and new faces were seen at each succeeding meeting. The public and private statements of Judge North concerning Knoxville, when with us in May, had prepared me to look for no large expression of liberal religious feeling. Nor, as I became acquainted with the people, and their ecclesiastical, business, and political relations, was I disappointed as to the number of hearers. And yet I would say, in much confidence, that Knoxville is a place of great promise for the establishment of a church of our faith. There are a small number who are committed to this already. A society has been formed on a broad, generous, Christian basis. There are those who stand outside of all church organizations, — dissatisfied with what is within the organizations around them, knowing *nothing* of our views, — who, at least, *need* to know of our precious, rational faith. There are liberal Christians in the churches there, who, were a new, permanent religious home open to them, would gladly make exchange. Then there is the large influx of Northern immigrants, who, to a great extent, whatever their ecclesiastical relations may be at home, would, as I think, from the difference between Orthodoxy here and there, more naturally gravitate toward us, than to the old, exploded doctrines of Calvinism, as taught in the Presbyterian churches at the South; and, as I have found already, there are minds thoughtful upon religious concerns, who have stepped out of the ruts of creed and catechism, to find a rational basis for belief, — a belief founded *in*, and resting *upon*, reason.

Knoxville, from its situation and future promise, has large claim upon your attention. No missionary ground you can desire to occupy or have cultivated needs it more, or promises, with patient perseverance, larger results. It will soon be to Tennessee and to a large portion of the South, what Pittsburgh is to Pennsylvania. Its prosperity has but just begun. The mineral resources — coal, iron, marble, zinc, &c. — of East Tennessee are in the early stage of development; and the development of these must of necessity induce a corresponding renewal and improvement of her fruitful fields, which the ravages of war and the change of circumstances have made desolate.

The railroad connections at Knoxville are already extensive, and will soon be increased. The line is now unbroken from Boston to Georgia, through Knoxville; and in a few months will be to Charleston, S.C. The Kentucky road is open to the beginning of the rich coal-fields and iron-mines on that line, and is in process of extension to Cincinnati and Louisville; and the surveys are finished for a road to Nashville, through a region rich in mineral productions. It is, and must continue to be, the central city, not only of East Tennessee, but of the South, commanding the trade of a great section of country, especially for her *iron* and other manufactures.

It is thought by the more calm and reflective, that the population, now 8,000 to 10,000, will soon reach 30,000; while the more hopeful and sanguine make their figures much higher than this. This increase, whatever it may be, must come mainly from the North; and it would be a strange thing indeed, if, from such *Northern* inflow, a liberal church should not receive accessions sufficient to give it stability, and make it an influence of great good to our holy cause, reaching out far beyond its own distinctive domain.

There is work enough for the strongest and bravest. The field of education is white to the harvest. The system of free schools, for whose institution a law was enacted by the Legislature of last year, is now in process of inauguration, under the direction of General Eaton, whose ability, courage, and success were alike distinguished in the field with General Thomas, and with General Howard in the work of the Freedmen's Bureau. No one more worthy, or better adapted to this important work, could well be found. All the assistance that could be given in establishing and sustaining the system would be gratefully welcomed. The ignorance of the "poor whites," of which so much has been said, has not been overstated. The noble work of aiding in their redemption is open, promising rich and almost immediate results.

Along the line of the railroads, at the mines, in the larger places especially, — as Chattanooga, Mossy Creek, &c., &c., — would be found opportunity to drop good seed, that, in God's time and way, would germinate and grow.

Now is the time to plant our church at Knoxville, that it may grow *with* its growth, and strengthen with its strength, — not when the capitalists and producers have gone there, and, finding no *liberal* Christian home, have found one in other churches; but *now*, in the formative condition of society, when all that we can rightfully claim can be secured, to mutual benefit.

My preaching in Knoxville and elsewhere was more of the practical than of a controversial or speculative sort; though, by request, I made a somewhat extended statement of our views. But I desired, as best I could, to show that Unitarianism was something more than a negation or a creed; that it was eminently a spiritual and rational form of religion.

The Methodists are up and doing. They have established a line of churches from the Lakes to the Gulf, and are wide awake to the importance of securing the vantage-ground, open to us as to them.

For manifest reasons, there should be a church building at Knoxville, at as early a day as possible. I have no hesitation in affirming, that, should there be no great disturbance of the business relations of the country, affecting that in common with other places, its cost would be refunded, to the last dollar, in a few years.

But I am warned by your message, that this "should be in the hands of the printer," to close; and, regretting that I had not time to condense my report, commend the enterprise to your favorable regard and action,

Faithfully yours, S. SALTMARSH.

REPORT OF MISS BRADLEY.

WILMINGTON, N.C., Sunday, Nov. 17, 1867.

DEAR FRIEND, — I arrived in this city, Saturday evening, October 19th, just four weeks ago. So, as one month has passed, I suppose that you are anxious to hear from the mission. The Baptist minister (who undertook to break up my Sunday school, and make me do other unwise things, but found he could

not succeed) preached his farewell sermon, Sunday evening, October 20th, and had since left Wilmington, *with the full consent* of his parishioners. I heard his sermon: he said that he had "failed in many things."

Monday morning, the 21st, Mr. —— called on me, and welcomed me back most heartily. I told him that the schoolhouse must be repaired; the new addition which I had put on last session must be plastered; stoves must be bought, coal, &c. He told me to make a contract with some one to find materials for plastering, &c., and do the work. I did employ the same man who worked for me last summer, and he agreed to do all I required for $130; the schoolhouse to be ready in two weeks. He wrote the contract, which I took to thirteen different men in this city, who subscribed enough to pay the same. Dr. Freeman, of this city, gave me a very nice stove, with thirty feet of pipe, for the main room. Another gentleman gave me one ton of coal, and sent it to the school. Northrup and Cummings, lumber merchants, gave all the lumber needed for repairs. So every thing worked together for good, and at the end of two weeks all was completed.

Opened my school, Monday, Nov. 4, 1867. The first day there were ninety-one present; on Tuesday, the 12th, I received enough to make the number one hundred and fifty; and then stopped, as the room was crowded. Miss Rush is with me, and is working earnestly and well. But we are both working too hard: I really hope the Soldier's Memorial Society will send us an assistant soon.

Sunday, the 10th inst., organized the Sunday school. There were forty-nine scholars. To-day there were sixty present. I hope you will send a map of Palestine, and the other books which I asked for in my letter to Mr. Fox; then, with the right materials to aid, I look for a good work, and ultimately a harvest for the garners of our Father: for he seems to have given his angels charge over me, inasmuch as he has opened the hearts of this people to receive and aid me. Not all of them; for there are those that persecute me: but I remember that the Saviour was persecuted, and also that he said, "Blessed are ye when men shall persecute you, and shall say all manner of evil

against you falsely, for my sake." The reward will be sure to follow, if I but do my duty, humbly trusting in our Father for strength.

I am waiting impatiently for the library, the organ, and *more* impatiently for the new teacher.

Hoping you will be pleased with my work thus far, and that you will soon write to me, and make any suggestions you may desire,

I remain truly yours, AMY M. BRADLEY.

LETTER FROM ENGLAND.

[We print the following, though a private letter, as an illustration of what we frequently receive, in the way of sympathy and encouragement, from friends of our cause abroad: —]

71, UPPER BROOK STREET, MANCHESTER, ENG.,
Oct. 25, 1867.

DEAR SIR, — I have, for many months, been intending to intrude for a moment upon your time, to thank the Committee of the Association, through you, for the kindness they have shown by sending me, every month, the Journal. I can assure you that it gives me very great pleasure to watch your movements, and to read the various expressions of religious feeling and theological opinion which the Journal brings us month by month. In many respects, we on this side of the Atlantic seem to be going through precisely the same trials and difficulties which you seem to be contending with; and I trust that some of the cheering prospects which encourage you, are not altogether unknown to us. We have, of course, one difficulty to contend against with which you are unacquainted. The gradual growth of liberal opinion in the ranks of the Established Church enables many persons to find peace in her fold, who would otherwise be compelled to join our somewhat unpopular communion; and our ranks do not, therefore, extend as rapidly as our opinions. Englishmen are so intensely practical, that they easily overlook theoretical inconsistencies, if the result only be satisfactory; and,

as social advantages still are more easily obtained by conformity, men forget the orthodoxy of the liturgy in the heresy of the sermon, and shun the small and uninfluential dissenting chapel. The difficulty which this places in the way of Unitarian progress is all the greater, since there are undeniable advantages to the community at large arising out of our Church establishment; and very many amongst us find it impossible to join in an indiscriminating attack upon the union of Church and State, seeking rather to widen the Church till it becomes the Church of the nation, than to solve the almost insurmountable problem of how the property, of which the Church is the steward, should be appropriated; and rejoice that, under present arrangements, no district of the country, however poor, can ever be without the refining influence of a clergyman of more or less culture and learning. You are unimpeded by these obstacles; and your progress, therefore, is more rapid than ours. I am glad, from this month's Journal, to see that you are wisely checking one evil influence, which that growth naturally calls forth, and are doing what in you lies to give to those who are to minister among you a higher and a broader education than they have received as yet; and, at the same time, are not trying to tempt men to rush into the work, unless they have what is more needful than all intellectual gifts, — the moral and spiritual power which alone can render our work thorough and enduring. Your Notes on the Divinity Schools, and the Proceedings of the Executive Committee, are very suggestive and interesting. To a great extent, it will be well for us in England to bear in mind some of the hints, so practical and important are they.

Again let me thank you for the kindness of the Committee in sending me the Journal. I have, for more than twenty years, taken a deep interest in American affairs; and many of the names I see occurring in your pages are like familiar friends to me, though I have not been privileged to know them in the flesh.

Believe me, with true brotherly regard and esteem,

Yours, very sincerely, S. Alfred Steinthal.

EXTRACTS FROM TWENTY-FIRST REPORT OF REV. C. H. BRIGHAM.

ANN ARBOR, MICH., Nov. 5, 1867.

To the Members of the Executive Committee of the American Unitarian Association.

GENTLEMEN, — I herewith present the Twenty-first Report of my service as your missionary.

I have preached in Ann Arbor on the four Sundays since the date of the last report. The congregations remain about the same in number. In the evenings the church is comfortably filled, though it has not yet been crowded as it was in the months of the last spring. The Sunday school is now in full and successful operation, with thirty children, five teachers, a librarian, and a superintendent. An adult class of ladies will soon be organized. The Students' Bible-class, which has met now for two Sundays, already numbers nearly forty members, and promises to be larger and more interesting than ever in the coming winter. They meet at a quarter past nine, A.M., in the hour before the morning service. Weekly social meetings of the members of the congregation have been established.

The beautiful gifts of my former parishioners in Taunton, of a baptismal font and a communion service, have arrived; and the font has been placed in the chancel of the church. I shall celebrate the Lord's Supper as soon as a suitable table is procured. Respectfully submitted by

CHARLES H. BRIGHAM.

AMERICAN SOCIAL SCIENCE ASSOCIATION.

WE note with peculiar satisfaction the position of influence which this Association has already assumed. Its meetings in New York, the past month, were marked by papers and discussions that will do much to educate the

public mind upon the important topics presented, and to solve the difficult problems connected with them. The Association includes the following departments, viz., Education, Public Health, Political Economy, and Jurisprudence. Some of the most eminent authorities in these departments are enlisted among its members.

DENOMINATIONAL BUILDING.

Our suggestion, in the last number of the Journal, in regard to a large building for denominational purposes in Boston, has been received with favor on every side. Many of our most judicious advisers have taken pains to express their satisfaction with the idea. If a beginning could be made in the way we there proposed, there seems to be little reason to doubt that means could be provided for carrying out the plan on a scale worthy of the cause.

Dr. Bellows, in his last letter in the "Liberal Christian," describes the dedication of a very similar building, called "Calvinium," or "The Hall of the Reformation," in Geneva. The project was conceived in the Conferences of the Evangelical Alliance, at the third centenary of Calvin's death; and the erection of the building has been effected by contributions from England, Scotland, and America. Of course, the purpose of it is to commemorate the great founder of modern Orthodoxy, and to help propagate his views. Why can we not have a similar commemorative tribute to Channing in Boston, bearing his name, and dedicated to the furtherance of those principles which he here proclaimed? Ed.

UNITARIAN BOOKS.

[The work which has been carried on by Professor Frederick Huidekoper for several years, in the way of distributing our literature among ministers of other denominations, has been observed with so much interest by many of our readers, that they will be glad to read the following letter: —]

MEADVILLE, PA., Nov. 20, 1867.

FRIEND LOWE, — Mr. ——, a Methodist minister through whom I have distributed a large number of libraries, and on whose extensive personal acquaintance I rely much for information, tells me that he has applications from almost all parts of the United States, and incloses me a letter, of which I send you a copy below. Fifty-one applications accompanied the letter, — not a few of them from Presbyterians. Excuse haste. Yours truly, F. HUIDEKOPER.

NEW PUBLICATIONS.

[All books received will be promptly acknowledged, and notices will be given of such as are appropriately reviewed in a religious journal.]

The Evidences of the Genuineness of the Gospels. By ANDREWS NORTON. Abridged edition. Boston: American Unitarian Association.

Hardly any single work has done more to confer upon our denomination whatever reputation it has won for sound scholarship, than that of Professor Norton, of which this is an abridgment. Notwithstanding so long a time has passed since its first publication, during which period the critical study of the Bible has been vigorously pursued, yet there is little that could be added from the results of these later researches to make the book more complete, and little that affects its position as a standard authority upon the subject which it treats. The abridgment has been carefully prepared by Mr. Charles E. Norton. Nothing has been omitted that seriously affects its completeness; and the copious index, prepared by Mr. Ezra Abbot, adds very greatly to its value. The price has been put exceedingly low, so as to bring it within the reach of as many as possible; and we believe that, in issuing the present volume, the Association has done a service that will be welcomed by persons of every denomination. — ED.

A Discussion on the Trinity, between Rev. W. B. H. Beach and Rev. T. Hickey. Dayton, Ohio: Christian Publishing Association.

Messrs. Ticknor & Fields, of Boston, have published the following six attractive books for children: —

1. *Queer Little People.* By HARRIET BEECHER STOWE. With illustrations.
2. *Snow Berries.* By ALICE CARY. With illustrations.
3. *Good Stories.* Part II. Containing seven stories by different authors.
4. *Grimm's Goblins.* From the Household Stories of the Brothers Grimm. With illustrations from Cruikshank's designs.
5. *Rainbows for Children.* Edited by L. MARIA CHILD. With twenty-eight illustrations.
6. *Stories and Sights of France and Italy.* By GRACE GREENWOOD. With illustrations.

Young America Abroad. By OLIVER OPTIC. Boston: Lee & Shepard.

Shamrock and Thistle. Boston: Lee & Shepard.

Breaking Away. By OLIVER OPTIC. Boston: Lee & Shepard.

Anglo-Saxon Manual. Comprising a Grammar, Reader, and Glossary, for beginners in the Language. With Explanatory Notes. By SAMUEL M. SHUTE, Professor in Columbia College, Washington. New York: Leypoldt & Holt. Boston: Lee & Shepard.

Oliver Twist, and Pictures from Italy, and American Notes. Another volume of the Diamond Edition of Dickens's Works. Boston: Ticknor & Fields.

Prayers of the Ages. Compiled by CAROLINE S. WHITMARSH. Boston: Ticknor & Fields.

A rich treasury of devotion, containing prayers and meditations, chosen from the wide range of utterances of the world's sainted ones who have sought communion with their God; from Gregory and Chrysostom; from Channing and Parker; from Fenelon and Madame Guyon; from Luther and Thomas à Kempis; and (not the least interesting and profitable) from Mahomet and Socrates, and the Vedas and other sources without the Christian Church. We cordially commend it. — ED.

Private Devotions. By Rev. Hugh Hutton, M.A. With an Introduction by Rev. Rufus Ellis. Boston: William V. Spencer.

Colton's Journal of Geography. New York: G. W. & C. B. Colton & Co.

This periodical promises to be a valuable compendium of geographical information. We shall look with interest for its successive numbers.

The Story of James Moran. By the Author of "Zadoc Hall." Boston: American Tract Society.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Nov. 2, 1867. — A special meeting was held, at half-past ten o'clock, A.M., called to take action on the death of Hon. John A. Andrew.

The following resolution, offered by Mr. Charles C. Smith, was unanimously adopted: —

Resolved, That the members of this Board have heard, with profound grief, of the death of their late distinguished and valued associate, the Hon John A. Andrew; and that, in this sudden dispensation of an All-wise Providence, they recognize a great and permanent loss to the cause of pure and undefiled religion throughout our land. Faithful to every trust imposed on him, zealous in the prosecution of every good work, firm in the maintenance of his own convictions, and fearless in the advocacy of them, they saw in him a living exemplification of the beauty of the faith which he professed, and a constant incitement to them to labor with not less earnestness and fidelity, according to their various opportunities. Through good or ill report, he never swerved from the path which he had deliberately chosen; but, with a heart always tender, sympathetic, and true, he gave himself to the immediate duty of the hour, while he adorned every station by an unfaltering love of country, a large charity, great practical sagacity, various learning, and an inspiring eloquence. But it is chiefly as an humble and devoted follower of Christ, and as one who was at all times and in all places ready to avow his belief in the distinctive doctrines of Unitarianism, that he will be affectionately remembered at this Board, and that his name will be cherished in our churches.

It was voted that the resolution be entered on the records of the Executive Committee, and that a copy be sent to the family of the deceased; and the Board then adjourned, to attend, in a body, the funeral services at the Arlington-street Church.

Nov. 10.—Present: Messrs. Kidder, Padelford, Smith, Cudworth, Reynolds, Shippen, Crosby, Sawyer, Shattuck, Fox, and Lowe.

The Committee on Publications reported, that books had been granted, as follows: To the Town Library, Sherborn, Mass.; library of the new Theological School, Boston; Sunday-school and Parish Library, Albany, N.Y.; Spring-Green Library Association, Wis.; circulating library, under the charge of Miss A. M. Bradley, Wilmington, N.C.; and library of Theological School, Geneva, Switzerland.

This Committee further reported, that a communication had been received from Rev. George R. Noyes, D.D., stating that he had completed a translation of the whole New Testament, which he offered to the Association for publication; and they recommended that his offer be accepted, and the work be put at once into the hands of the printer.

They also recommended an appropriation for the publication of new tracts, and for issuing a new edition of the "Altar at Home," second series.

The report was adopted.

The Committee on the New-England States reported, that a report had been received from Rev. J. M. L. Babcock, of missionary work in the neighborhood of Lancaster, N.H., and from Rev. Charles A. Allen, in Vermont.

The following appropriations, recommended in this report, were voted: $100 to the society in Warwick, Mass., to aid in sustaining preaching the current year; $100 to the society in Tyngsborough, Mass., towards the salary of Rev. Stilman Barber for one year, as recommended by the North Middlesex Conference; and $500 to the society at Groton Junction, Mass., towards paying for their church (in accordance with the recommendation of the same Conference), on condition that the entire debt be liquidated at once, and that security be given for repaying to the Association the sum thus appropriated, if the church

should ever cease to be used for the purposes of a Unitarian society.

The Committee on the Middle and Southern States presented a report, recommending an appropriation of $1,000 towards the support of a mission in Knoxville, Tenn., for one year, under the charge of Rev. Seth Saltmarsh; also one of the same amount, towards the salary of Rev. Fielder Israel, as pastor of the society in Wilmington, Del., for the year commencing Oct. 1: both of which recommendations were adopted.

The Committee on Theological Education reported in favor of appropriating $50 each to eight students in the Cambridge Divinity School, in response to applications received from them, indorsed by the professors of that institution; and the report was adopted.

The Committee on the Western States and Pacific Coast presented a report, in which they announced the receipt of reports from Rev. C. H. Brigham, Rev. A. A. Roberts, Rev. William Bradley, and Rev. G. S. Shaw.

They reported further, that Rev. Thomas L. Eliot had consented to go to Portland, Oregon, to take charge of the Unitarian society which had been started there; and they recommended an appropriation of $200 towards the expense of his removal.

The following appropriations were also recommended in the report: $100 for general missionary work in Kansas and Missouri, to be expended under the direction of Rev. W. C. Tenney, of Lawrence, Kansas, according to a plan submitted by him; $400 for the employment of Rev. J. L. Douthit for a year, as missionary in Southern Illinois, on a plan proposed by him, and approved by the officers of the Western Conference; $200 towards the salary of Rev. H. P. Cutting, as pastor of the society in Winona, Minn., for the next six months; and $500 to the society in Kenosha, Wis., to aid in erecting their church, — the repayment of the same, in case the building should cease to be occupied by a Unitarian society, to be secured by the usual bond.

All the recommendations of this Committee were adopted.

The Committee on Foreign Missions reported in favor of an appropriation of $50 in gold, towards the support, for the current year, of W. V. Elisha, Unitarian catechist in Secunderabad, India; the same to be given through Rev. C. H. A. Dall.

It having been voted to proceed to the choice of a Director, to fill the vacancy caused by the death of Hon. John A. Andrew, Rev. Leonard J. Livermore, of Cambridge, was unanimously elected to that position.

The Board then adjourned to Monday, Dec. 9.

CONTRIBUTIONS TO THE AMERICAN UNITARIAN ASSOCIATION.

We are prevented from giving, in this number of the Journal, the acknowledgments in detail of contributions from our churches to the funds of the Association, for the year ending Oct. 31, *by the fact that, in a few cases, there remains a balance yet to be handed in, and we should be obliged hereafter to make corrections in the list. At present, the amount actually received is over* $45,000.

INTELLIGENCE.

The Conference of Western Unitarian Churches held its fifteenth annual meeting in Chicago, Ill., commencing on Wednesday, Oct. 16, and continuing through the four following days. The exercises began on Wednesday evening, at the Church of the Messiah, with a sermon by Rev. Alfred P. Putnam, of Brooklyn, N.Y., on "The Master's Yoke and Burden;" after which there was a social re-union at the Sherman House.

Thursday morning, after a meeting for conference and prayer, conducted by Rev. Rush R. Shippen, of Worcester, Mass., the regular sessions of the Conference commenced. After a few words of welcome from Rev. Robert Collyer, of the Unity Church, Chicago, Rev. Carlton A. Staples, of Milwaukee, Wis., presented the Annual Report of the Executive

Committee, which closed with the following suggestions for the consideration of the Conference: —

1st, That some plan be adopted to carry out the intent of the resolutions passed at Buffalo and Syracuse, and secure prompt and liberal contributions from every society in fellowship with the Conference.

2d, The propriety of merging our work, not our organization, entirely in that of the American Unitarian Association, paying our funds into their treasury, and asking from their Executive Committee appropriations for all the objects now embraced in our work.

3d, To point out the great opportunities now existing in the different localities of the West for missionary labor, and the best plans for carrying it on.

After this report had been read, the churches represented were called upon for their reports, and the remainder of the session was occupied in this way.

Thursday afternoon there was a meeting of ministers and delegates, at which the question of merging the Western Conference and American Unitarian Association was discussed. A committee was appointed to report at the meeting of the Conference on Friday. On Thursday evening a sermon was preached by Rev. Rush R. Shippen, on "Self-Sacrifice."

The exercises of Friday commenced with a prayer and conference meeting, conducted by Rev. Joseph May; and the session of the Conference was mostly occupied, as on the day previous, by reports from the churches. On the two days, reports were presented from the following places: Alton, Bloomington, Chicago, De Kalb, Janesville, Princeton, and Quincy, Ill.; Baraboo, Berlin, Kenosha, Madison, Milwaukee, Portage, Ripon, and Sheboygan, Wis.; Cincinnati (two societies), Cleveland, Marietta, and Toledo, Ohio; Ann Arbor, Flint, and Kalamazoo, Mich.; Dubuque, Keokuk, and Mount Pleasant, Iowa; Buffalo, N.Y.; Louisville, Ky.; Evansville, Ind.; St. Louis, Mo.; Winona, Minn.; Lawrence, Kansas.

After these reports, the Committee on the union of the Western Conference and the American Unitarian Association reported the following resolutions: —

Resolved, That for greater efficiency of work, and for the general management which comes from the consciousness of mutual sympathy and support, it is desirable to secure, so far as possible, a perfect unity of action among all the churches of our faith.

Resolved, That, with a view to this end, this Conference, while retaining all its present organization and functions, except the raising and disbursing of money for missionary work, recommend to the churches within our limits, that all sums raised by them for such work shall be paid into the treasury of the American Unitarian Association; with the full confidence that the interests of the cause in the West shall, as heretofore, receive the earnest attention of the Executive Board of the American Unitarian Association.

The resolutions were received by the Conference, and unanimously approved, but laid over for action until next year, as required by the Constitution. Rev. Charles Lowe, Secretary of the American Unitarian Association, expressed his sense of the importance of this action of the Conference, and of what would be the effect of the unanimous passage of the resolutions.

The Committee on Nominations reported the following list of officers, who were elected: President, Rev. George W. Hosmer, D.D., of Yellow Springs, Ohio; Vice-Presidents, O. G. Steele, of Buffalo, N.Y., and Hon. Charles S. May, of Kalamazoo, Mich.; Corresponding Secretary, Rev. Stephen H. Camp, of Toledo, Ohio; Recording Secretary, Rev. Charles G. Howland, of Kalamazoo, Mich.; Treasurer, Jefferson Wiley, of Detroit, Mich. Executive Committee: Rev. A. D. Mayo, of Cincinnati, Ohio; Rev. R. L. Collier, D.D., Artemas Carter, and J. C. Hilton, of Chicago, Ill.

Rev. Charles H. Brigham, of Ann Arbor, Mich., gave an address on the "Education of Ministers;" and it was followed by the report of the Meadville Theological School, presented by Rev. John C. Zachos, professor in that institution.

A letter to the Conference, from the Universalist State Convention, then in session at Mendota, having been presented, sending their Christian greeting to the Conference, with the wish that the meeting might not only be a pleasant one, but prove profitable also, and redound to the interest and prosperity of practical Christianity in the West, a committee was appointed to telegraph a reply to the Convention, who afterwards reported that the following had been sent:—

"The Western Conference of Unitarian Churches, now convened in Chicago, receive with pleasure the Christian greeting

of the Illinois State Convention of Universalists, and stretch forth the hand of hearty spiritual fellowship to that body of laborers in the cause of Liberal Christianity."

The chairman of the Finance Committee presented a report, and offered the following resolutions, which were adopted: —

Resolved, That in view of the urgent calls upon our people for assistance in extending the knowledge of our faith and principles, and the organization of societies in various parts of the West, it is expedient that the sum of $5,000 be raised from among our societies now organized, to be expended by the Executive Committee for such purposes.

Resolved, That the societies be now called upon to pledge such sums as they are able, for the purpose of providing the fund above suggested, to be expended within the year commencing Oct. 1, 1867.

Friday evening there was a festival in the vestry of the Church of the Messiah, and speaking by various gentlemen.

Saturday morning, the prayer and conference meeting was conducted by Rev. Thomas L. Eliot, of St. Louis, Mo. The meeting of the Convention opened with an essay on "The Work of the Sunday School," by Rev. Sylvan S. Hunting, of Quincy, Ill.; which was followed by remarks by Mr. James P. Walker, Secretary of the Sunday-school Society, and other gentlemen.

The subject of the education of the Freedmen was then taken up, the discussion being opened by Mr. McKim, of Philadelphia, Agent of the Freedmen's Commission; and, at the close of the debate, the following resolutions were adopted: —

Resolved, That in the delivery of four millions of human beings from the chains of slavery, and their investiture with all the rights of American citizens, we recognize acts of wisdom and justice on the part of the Government, for which we devoutly thank God.

Resolved, That we recognize as important and urgent the duty of giving to these people the benefit of elevating instruction, and earnestly ecommend it to the churches connected with this Conference.

Resolved, That we rejoice in the existence and successful operation of the American Freedmen's Union Commission; and that its principles and mode of action commend it to the common sense and good-will of all right-minded people, and should command for it the confidence and support of the country.

Rev. Thomas Vickers, of Cincinnati, Ohio, then read an essay on "Radicalism," which was followed by a discussion.

After this debate, resolutions on various subjects were offered and passed as follows: —

Believing that the Sunday-school cause in the Liberal-Christian denominations would be greatly improved by the organization of State Sunday-school Conventions, for the general discussion and consideration of this department of Church life and work, —

Resolved, That this Conference recommend the holding, in each State, of such a Convention, to be composed of delegates from all Christian Churches and Sunday schools which choose to unite for such objects.

Resolved, That a Committee of three be appointed to see what opportunity there may be for organizing liberal religious thought and feeling among our fellow-citizens of German origin; and that (in connection with the Executive Committee) said special committee have power to carry on any work which may be deemed necessary, until the next meeting of the Conference, at which it should report.

Resolved, That a committee be appointed to confer with the Faculty and Trustees of the Meadville Theological School, in regard to the enlargement of its endowment, and the increase of its efficiency.

Resolved, That, at the next Conference, each society send a written report in regard to its congregation, Sunday school, &c.; and that the different missionaries make verbal reports of their work.

Resolved, That the ministers and delegates present pledge themselves to do all in their power to induce their churches to raise their proportionate share of the $5,000 to be secured by the Conference, and that in the evening they be called upon to state what they will do.

Several other resolutions were adopted; among them, one thanking Rev. A. P. Putnam for the annual sermon preached by him, and another the Chicago societies for their generous hospitality. It was also voted to hold the next Conference in Quincy, Ill.

Prayer was then offered by Rev. Dr. Hosmer, and the doxology was sung; after which the Conference adjourned, thus closing its regular sessions.

In the evening a missionary meeting was held. Rev. Dr. Hosmer presided, and commenced the exercises with prayer; after which he gave a sketch of Antioch College, and urged its claims. He was followed by Rev. James Freeman Clarke, D.D., of Boston, who spoke for the National Conference. Addresses

were also made by Rev. C. A. Staples, Rev. Charles Lowe, and Rev. A. P. Putnam. Various sums were pledged towards the fund of $5,000, to be raised for the ensuing year, and a collection was taken up for the same object, resulting in a contribution of about $2,300, of which $550 were given by the ministers themselves; after which the meeting closed with the benediction.

On the following day, Sunday, the pulpits of the Unitarian and Universalist societies were occupied by some of the clergymen from abroad; and in the evening the communion service was administered, at the Church of the Messiah, by Rev. Dr. Hosmer.

The Corner-stone of the Church to be erected by the society in Wilmington, Del., was laid on Thursday, Oct. 17. The services were conducted by Rev. Fielder Israel, pastor of the society; Rev. John F. W. Ware, of Baltimore, Md.; and Rev. Frederic A. Farley, D.D., of Brooklyn, N.Y.

A Conference of the Unitarians and Universalists of Western Maine met at Brunswick on Tuesday, Wednesday, and Thursday, Oct. 22, 23, and 24. Meetings were held for conference and prayer, and for discussion. A sermon was preached by Rev. F. Magwire, of Waterville, on "Eternal Progression and Perfection," and by Rev. Charles C. Everett, of Bangor, on "Nature and Grace;" and an essay was read by Rev. D. N. Sheldon, D.D., of Waterville, on "The Authority of the Scriptures;" and by Rev. C. R. Moor, of Augusta, on "The Religious Culture of Children."

It was decided to form a permanent organization, and the following resolution was adopted: —

Resolved, That the ministers and delegates attending this Conference, representing the Universalists and Unitarians of Western Maine, believing that they are sufficiently united in doctrine to render their religious interests the same, do cordially unite together for Christian work; and, to further this union, do form themselves into a permanent Conference, to meet every autumn, and oftener if desirable.

Under this organization, Rev. M. J. Steere, of Lewiston, was chosen President; and Rev. W. Ellery Copeland, of Brunswick, Secretary.

The New-York Central Conference of Liberal Christians held its fourth session at Ithaca, N.Y., on Tuesday, Wednesday, and Thursday, Oct. 22, 23, and 24.

The opening services occurred on Tuesday evening; Rev. Frederic Frothingham, of Buffalo, preaching the sermon, and Rev. Richmond Fiske (Universalist), of Auburn, conducting the other exercises.

Wednesday morning, after a prayer meeting, conducted by Rev. Frederic W. Holland, of Rochester, the Conference was called to order by its President, Dr. Robinson, of Auburn; and the following resolution was discussed, and then adopted: —

Resolved, That this Conference, both clergy and laity, deeply impressed with the importance of the communion service, as a means of spiritual growth and Christian life, will from this time forth make more earnest efforts to create a new interest and a more general participation in the Lord's Supper in our churches.

A resolution, urging more attention to baptism and to infant dedication, was also discussed and adopted.

Wednesday afternoon, the subject of the appointment of a missionary was discussed, and it was then unanimously —

Voted, That every society in this Conference be requested to take up an annual collection for the support of the missionary; and that each minister be desired to preach a sermon upon the occasion, showing the importance of the work and its certain reward.

Wednesday evening, a sermon was preached by Rev. D. C. Tomlinson (Universalist), of Watertown; which was followed by the communion service, administered by Rev. Ed. C. Guild, of Ithaca, and Rev. William O. Cushing, of Searsburg.

Thursday morning, there was a prayer meeting, conducted by Rev. S. J. May; after which the regular session of the Conference was continued. Officers for the coming year were chosen, as follows: President, Dr. Robinson, of Auburn; Vice-Presidents, Rev. F. W. Holland, of Rochester, and J. W. Stansbury, of Ithaca; Secretary and Treasurer, De Lancy Crittenden, of Rochester. Directors: Rev. S. J. May, of Syracuse; Rev. D. C. Tomlinson, of Watertown; Rev. A. Freeman Bailey, of Union Springs; W. G. Wise, of Auburn; and O. G. Steele, of Buffalo.

The following resolutions were adopted: —

Resolved, That this Conference, deeply impressed with the duty of help, sympathy, and education, which we owe to the millions lately delivered from slavery, earnestly invite all its ministers and churches to contribute money in behalf of the cause.

Resolved, That this Conference further invite all connected with it to do all in their power to remove the last vestiges of the prejudice against color, which now obstructs the advance of all our people toward perfect freedom.

Resolved, That this Conference heartily commend the American Freedmen's Union Commission as the fitting medium of their action.

Mr. A FREEMAN BAILEY was ordained as pastor of the Union Society, at Union Springs, N.Y., on Thursday evening, Oct. 24. The sermon was preached by Rev. Samuel J. May, of Syracuse; Rev. Frederic Frothingham, of Buffalo, offered the ordaining prayer; the right hand of fellowship was given by Rev. Richmond Fiske (Universalist), of Auburn; and the charge by Rev. D. C. Tomlinson (Universalist), of Watertown.

Rev. JOHN R. EFFINGER was installed as pastor of the society in Keokuk, Iowa, on Thursday, Oct. 24. The order of services was as follows: Introductory prayer by Rev. Alfred P. Putnam, of Brooklyn, N.Y.; reading from the Scriptures by Rev. Robert Hassall, of Keokuk; sermon by Rev. Robert Collyer, of Chicago, Ill.; prayer of installation by Rev. W. S. Balch (Universalist), of Galesburg, Ill.; charge and right hand of fellowship by Rev. Robert Laird Collier, D.D., of Chicago, Ill.; address to the people by Rev. Sylvan S. Hunting, of Quincy, Ill.; closing prayer by Rev. Robert Collyer; benediction by the pastor.

THE NEW FREE CHAPEL on East Street, Roxbury, Mass., erected by the Unitarian and Universalist societies of that city, was dedicated on Sunday evening, Oct. 27. The sermon was preached by Rev. A. J. Patterson, of the Universalist society; the dedicatory prayer was offered by Rev. George Putnam, D.D., of the First Society; and the address to the congregation was given by Rev. Charles J. Bowen, of the Mount-Pleasant Society.

THE NORTH-MIDDLESEX CONFERENCE held its annual meeting at Lowell, Mass., on Wednesday, Oct. 30; Hon. E. B. Patch, of Lowell, the President, presiding.

In the forenoon, after the hearing of reports and the transaction of other business, an address was delivered, by Rev. Ezra S. Gannett, D.D., of Boston, on "Our Present Duties as Liberal Christians."

In the afternoon, the meeting was addressed by Rev. Charles Lowe, Secretary of the American Unitarian Association, and a discussion followed on the work of the Conference.

The officers of last year were unanimously re-elected as follows: President, Hon. E. B. Patch, of Lowell. Vice-Presidents, Hon. Daniel Needham, of Groton; Rev. Stilman Barber, of Tyngsboro'. Directors: Dr. J. C. Bartlett, of Chelmsford; Jonathan Pierce, of Townsend Harbor; J. M. J. Jefts, of Ashby; Rev. G. H. Young, of Westford; Rev. A. B. Vorse, of Littleton; Rev. J. K. Waite, of Lowell. Treasurer, Hapgood Wright, of Lowell. Secretary, Rev. G. F. Clark, of Stow.

The Plymouth and Bay Conference held a meeting in Marshfield, Mass., on Thursday, Oct. 31. After preliminary devotional exercises, a report, on "The Practical Christian Work required of our Parishes," was presented by Rev John D. Wells, of Quincy, chairman of a committee appointed at the last meeting of the Conference to consider that subject. The report was discussed and adopted; and it was provided that copies should be sent to each society for their individual action.

The following subjects were also discussed, the last being laid over for further consideration at the next meeting: —

1. Is it important to perpetuate the church as an organization, separate from the congregation? And, if so, how can we improve it, with the administration of its ordinances, and particularly the communion service, so as make it more attractive, and a more efficient instrument of Christian nurture and influence?

2. To what can we attribute the prevailing indifference to our religious organization and worship? and how can we best create a new and earnest interest in them?

The Champlain Liberal-Christian Conference held a meeting at Northfield, Vt., on Thursday, Oct. 31, in the church of the Universalist Society. A sermon was preached by Rev. James Freeman Clarke, D.D., of Boston, on "Living and Dead Christianity." An address was delivered by J. S. Adams, Esq., of Burlington, on "Lay Responsibility;" and a committee

was appointed to prepare an address to the societies on that subject.

THE SUFFOLK CONFERENCE held a meeting, commemorative of its late president, Hon. John A. Andrew, at the Music Hall, Boston, on Sunday evening, Nov. 3.

A meeting had been announced for that evening, at that place, to consider the subject of the work of the American Unitarian Association at the West; and Governor Andrew had promised to preside. It was deemed best, therefore, to have a meeting, but to change its character.

Henry P. Kidder, Esq., one of the vice-presidents, occupied the chair, and, after prayer by Rev. Rufus Ellis, made a few introductory remarks. Addresses followed from Rev. George H. Hepworth, Rev. James Freeman Clarke, D.D., Rev. George W. Briggs, D.D., and Rev. Charles Lowe.

THE SUFFOLK CONFERENCE held a meeting at the Church of the Unity, Boston, on Sunday evening, Nov. 10, to consider what measures might be desirable for extending a more Christian welcome to young men and women who came to make Boston their home. Mr. William H. Baldwin presided; and addresses were made by the chairman, Rev. Edward E. Hale, Rev. John Williams, Rev. George H. Hepworth, and Rev. John B. Green.

THE FORMER PARISHIONERS AND FRIENDS of the late Rev. Levi W. Leonard, D.D., formerly pastor of the First Congregational Society in Dublin, N.H., having erected a monument to his memory, in the village grave-yard in that town, services were held, on the afternoon of Sunday, Nov. 10, in the church, appropriate to the completion of the work.

THE NEW CHURCH erected by the society in Winchendon, Mass., was dedicated on Wednesday, Nov. 13. Rev. Cyrus A. Bartol, D.D., of Boston, preached the sermon; the prayer of dedication was offered by Rev. Charles H. Wheeler, the pastor; and Rev. Edward E. Hale, of Boston, gave an address to the congregation.

THE NEW-YORK AND HUDSON-RIVER CONFERENCE held a meeting at Brooklyn, N.Y., on Tuesday and Wednesday, Nov. 19 and 20.

The exercises commenced, on Tuesday evening, at the Church of the Saviour, with a sermon by Rev. Edward E. Hale, of Boston, from the text, "By their fruits ye shall know them;" which he applied especially as a test of the value of the national and local conferences.

Wednesday morning, a prayer meeting was held; after which the conference began its regular session, — Rev. Alfred P. Putnam, of Brooklyn, one of the vice-presidents, presiding, in the absence of the president, Rev. Dr. Bellows.

Rev. W. R. G. Mellen, Secretary of the Conference, presented his report, giving an account of the work done since he assumed the duties of that position on the 1st of July last. At Flushing, L.I., a movement had been inaugurated, and some fifteen families could now be relied on for a permanent organization; and fifteen hundred dollars, exclusive of money necessary for contingent expenses, had been raised to carry on preaching for the ensuing year. At Newburg, preaching was begun in the court-house, on the last Sunday in July, and had been kept up till the present time. Some five thousand dollars had been subscribed towards the erection of a chapel, — which, it was confidently hoped, might be commenced next spring, — and twelve hundred dollars had been subscribed towards the payment of a minister. An effort had been made to revive the society at Staten Island; and the people there were now confident, that, with the aid of the old church, a chapel could soon be erected, and a minister settled. Some weeks ago, a movement for the formation of a liberal society was started in the upper part of Brooklyn, the need of such a movement having been felt for several years. The services were held in a hall, and a good congregation had been gathered. A Sunday school had been organized, social meetings held, and the interest in the movement was rapidly increasing. Reference was also made to other places where missionary work had been done with good results.

After the reading of Mr. Mellen's report, the several societies connected with the conference were called upon for reports.

At the afternoon session, Mr. James P. Walker, Secretary of the Sunday-school Society, addressed the conference upon the work of that organization; and was followed by Rev. Ed-

ward E. Hale, who, after speaking of the National Conference, gave the history of the establishment of the new Theological School in Boston, and then called attention to the opportunity opened to our denomination for work at the South.

Rev. Charles Lowe, Secretary of the American Unitarian Association, then made an address, which was followed by remarks from Rev. Dr. Farley, Rev. Dr. Osgood, Rev. Messrs. Mellen, Chadwick, Putnam, Blanchard, and others.

Before the Conference adjourned, the following resolutions, offered by Rev. Dr. Osgood, were unanimously adopted: —

Resolved, That we hear, with great interest and satisfaction, Dr. Bellows's report of his interviews with the leading liberal Christians of Europe, and that we request him to open relations with them in the manner the most judicious to his mind.

Resolved, That we think it desirable a general convention of liberal Christians of Europe and America, on broad and well-considered grounds, should be held within three years; and that we request the Committee of our National Conference to take the plan into consideration with their measures for 1868.

The Unitarian Church in Ware, Mass., was burned on Wednesday, Nov. 13.

Rev. Jacob Caldwell has resigned the charge of the society in Calais, Me.

Rev. Charles T. Canfield has resigned the charge of the society in Bernardston, Mass.

Mr. Arthur M. Knapp, a graduate of the Cambridge Divinity School in the last class, has accepted a call from the First Congregational Society, Providence, R.I.

Rev. William Silsbee has accepted an invitation to take charge of the society in Melrose, Mass., for six months.

Rev. Seth Saltmarsh has accepted the invitation of the Executive Committee of the American Unitarian Association, to take charge of a mission at Knoxville, Tenn.

Rev. Leonard J. Livermore has been chosen a member of the Executive Committee of the American Unitarian Association, to fill the vacancy caused by the death of Hon. John A. Andrew.

ACKNOWLEDGMENTS.

1867.			
Oct. 23.	From	Society in Germantown, Penn.	$200.00
23.	„	Society in Medfield, additional (in all $50)	$4.00
23.	„	Friends in Milton, through Miss Josephine Angier, for Wilmington Church	440.00
24.	„	Society in Bangor, Me.	400.00
26.	„	Miss E. A. Livermore, Milford, N.H.	25.00
28.	„	Society in West Newton	100.00
29.	„	„ in Lancaster, additional	36.00
29.	„	„ in Uxbridge	41.00
29.	„	„ in Tyngsborough	10.00
29.	„	„ in Houlton, Me.	27.00
29.	„	Friend in Fitchburg	3.00
29.	„	Society in Lowell, additional	100.00
30.	„	Society in Newburyport	184.00
30.	„	A Friend in Hubbardston	5.00
30.	„	Thomaston, Me., for Monthly Journals	5 00
31.	„	Society at Neponset, Dorchester	40.00
31.	„	„ in Haverhill	75.00
31.	„	„ in Concord, N.H.	100.00
31.	„	„ in Marlborough	93.50
31.	„	„ in Burlington, Vt, additional	5.00
31.	„	Miss A. L. Adams, Jamaica Plain	50.00
31.	„	Mrs. Abel Adams, „ „	100.00
31.	„	Society in West Bridgewater, including $10 each, towards life-memberships, from Otis Drury, Pardon Copeland, Nathan Copeland, Benjamin Howard, and F. E. Howard	60.25
31.	„	A member of First Parish, Salem	20.00
Nov. 1.	„	Society in South Danvers	100.00
1.	„	Society in Athol	60.00
2.	„	First Society, Providence, R.I., on account	1,046 00
2.	„	A Friend in First Society, Boston	50.00
4.	„	Society in Chicopee, for Monthly Journals	15 00
6.	„	„ in Petersham	30.00
7.	„	„ in Littleton, including life-membership for John Goldsmith	36.50
11.	„	Rev. Dr. Bellows's Society, New York	1,009.23
11.	„	Society in Groton	110.00
11.	„	Society in Lowell, additional, including life-membership for John Nesmith (in all $700)	100.00
13.	„	Mrs. Martha Bates, Boston	40.00
13.	„	"Africa,"	10.00
15.	„	Miss L. F. Farrington	5.00
16.	„	William S. Appleton, Boston, to make himself a life-member	30.00
18.	„	A lady in Boston:—	
		For general purposes $100.00	
		For India Mission 50.00	
			150.00
18.	„	Subscribers to Monthly Journal in Billerica	80.00
19.	„	Society in Lynn	75.00
19.	„	Society in Brookline, for Vineland Church	162.00